

# BOSTON RECORDER.

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From the Panoplist for October.

mission at Bombay and the vicinity.

from the Journal of Mr. Bardwell.

March 6, 1819. When endeavoring to

the people who were assembled in

enclosure sacred to the gods, a bram-

after listening a few moments,

blinded, apparently in anger, "blas-

phemy, people who believe

system will go to hell." When told

the invisible God had in great mercy

this system of religion to men, and

there was no other way of serving

and pleasing him, beside that con-

in our Sacred Scriptures, he said, in

"The invisible God is neither

nor displeased,—happy nor miser-

After endeavoring to slow the

and atheism of such doctrine,

upon the people, who had heard the

to examine closely the in-

had given them, I returned

The bramhun followed me,

seemed desirous of apologizing for his

abruptness by assuming an air

and, appearing to use argument

of declamation. His great argu-

ment against the Christian system was,

ambitious, and avaricious feelings

habits which it inspired. He was by

ready to admit, that it was pos-

sible for a people to pursue a course not

induced by the Shaster, which they pro-

duced to believe.

March 11. This and two or three suc-

ceeding days are a season of great account

among the Hindoos, called *Shingar*. A

man gave me the following relation of

events in their history which these hol-

days are designed to commemorate, viz.

At a certain time a mortal disease pre-

valued among the people. To avert the

they sought directions from the

They were told that a certain fe-

mal, or demon, inflicted the dis-

ease, and to deliver themselves from her

power, they must put her mod-

esty to the blush, by exhibitions, gestures

of language, the most obscene. The

was successful, and the demon was

compelled to leave the place. The vic-

tor over the demon is annually celebra-

ted by the most indecent ceremonies.

After seeing the most indecent im-

agery exhibited in the streets, I protest-

ed my teacher against such violence. I

him that, according to his own story,

country women were more destitute of

modesty than the demon herself; for she

was compelled to flee from such indecent

exhibitions they, far from being ashamed,

would throng and laugh at the sport.

The disgusting influence of such exhi-

bitions is inconceivably great. For many

years after this anniversary the minds and

of the vulgar are wholly filled with

the contrast between the re-

ligion of this people and that of Christ, is

in no instance seen more obvious

than in those parts of the Hindoo sys-

tem, which recommend and enforce im-

piety, licentiousness, and indecency, by an-

archical exhibitions.

This day went with a friend to vi-

sit the place where Parsees deposit, or

expose, their dead. A tract of land

on the western side of the island is inclo-

sed with a high wall, and in the general in-

terior there are a number of vaults in-

closed by circular walls about 40 feet in

diameter, and about 16 feet in height.

On these walls are projections like

shelves the dead are re-

posed to the sun. Such is the rever-

ence which these people have for the sun,

they deem it of great consequence to

expose their dead to his light and heat.

The vaults are designed to receive the

remains after the flesh is consumed. The

crowds around the field of

are shockingly tame. They seem

not to claim as their prey all that ap-

pears in the ghastly inclosure.

17. The epidemic, which prevail-

ed with such violence among the natives a

before a small temple performing certain

ceremonies, for the purpose of averting

the epidemic from their habitations. Four

or five females were groaning and beating

themselves and each other, and occasion-

ally wallowing in the mud before the idol.

The pretence was, that they were really

possessed with the spirit of the disease,

and that by beating and besmearing them-

selves with filth they compelled the de-

mon to leave them. I however found a

difference of opinion among the people as-

sembled. Some did not hesitate to say,

that such conduct was both foolish and

sinful; while others, with all the tenacity

of frantic bigotry, maintained, that it was

not only pleasing to the gods, but would

invariably keep them from the power of

the disease. In proof of this assertion,

they pretended to bring testimonies from

experience. Such a scene as this is not

unlike the conjurings of the American In-

dians, mentioned in the writings of Brainerd.

July 1. This day we have committed

to the dust the remains of our second

child, our only daughter. After a short

sickness of eleven days, the dear child left

us, as I trust, for a country less dreary than

this, aged twenty months. And shall this

sweet child no more gladden the hearts of

her mourning parents in this land of stran-

gers? Ah no!—her once sparkling eyes,

with trembling hands I sealed, as she calm-

ly breathed out her soul in death. In

viewing the precious spot, where our two

first-born babes sleep together in silence,

it is not unpleasant to look forward to the

day, when from the toils of this pil-

grimage I too shall mingle dust with them,

in hope of meeting them in heaven.

Aug. 17. After having been confined

nearly three weeks through feeble health,

I am now permitted to resume the pleasing

employment of going out to visit schools

and instruct the people.

Oct. Having received an invitation

from a gentleman residing on the contin-

ent, about 60 miles from Bombay, to

spend a few weeks with him, I gladly ac-

cepted the invitation, for the purpose

not only of benefiting my own health, and

that of my family, by change of air,—but

that I might have an opportunity of in-

structing, and distributing books among

people who have not heard the Gospel.

On the continent at B.

Oct. 14. In company with several gen-

tleman visited a Hindoo temple of great

fame, in a native king's dominions. We

had no sooner approached the borders of

of the village, than we were saluted by

the villagers who came to meet us, and

conduct us on the way. They had antici-

pated our visit, and in some places people

were hard at work in leveling the road

and cutting away the bushes, that we might

pass with more ease. It was by no means

pleasant to be treated with such excessive

attention.

After visiting the temple, which was

thronged with religious mendicants, we

were conducted by the officiating bram-

hun of the temple, to the brow of the

hill towards the sea. Here is a vast chasm

in the hill, opening to the sea, and paved

with stone steps extending from the sum-

mit of the hill to the sea,—a distance of

about 30 rods. At the foot of the hill our

attendant pointed us to the print of Vish-

nu's foot, which was impressed on a rock

when he clave the mountain. We were

then directed to a cavity extending nearly

20 feet into a rock, opening to the sea, to a

spring of fresh water, apparently spring-

ing from the rock beneath. Before our guides

could approach the spring, they perform-

ed many ceremonies to the god of the

place. Though but a small portion of

time was afforded for religious conversa-

tion with these villagers, yet some books

were left among them.

18. Spent the day at a village of bram-

huns, who had not before heard any par-

ticulars of the Christian religion. They

were very fond of conversation on politi-

should be paid to no other than the invi-

ble Spirit whom he heard me speak of in

the morning. I was much pleased to see

a disposition of enquiry excited in the

mind of this youth, but was sorry to tell

him I had distributed all the books which I

had brought with me.

29. Left Bankote with the design of

spending ten or twelve days at Rawadun-

da, a town about 30 miles south of Bom-

bay. In this town and neighborhood we

have three schools. Here are no Euro-

peans. While here, we lived almost en-

tirely according to the style of the natives.

Spent considerable time with a small vil-

lage of Jews in the town. The are ex-

ceedingly ignorant of their own history and

Scriptures; and, though the children of

Abraham, according to the flesh, are near-

ly as ignorant of the true God, as the

heathen around them.

Nov. 3. Visited Allabay, about 9 miles

from Rawadunda. This is the capital of

the kingdom of a petty native prince.

Here we have one school. About 10 o'-

clock in the evening I received an invita-

tion to visit the king, (or rather the regent,

as the king is quite a child.) I found him

a very intelligent, shrewd bramhun. He

conversed on a variety of subjects, and at

length requested me to give a general

statement of the Christian system of reli-

gion, which I was very happy to do. He

inquired definitely what my opinions were

concerning the Hindoo system of idol wor-

ship. In reply to my statement he ob-

served, (as is very frequently done among

the higher class of these people,) as the

minds of men could not comprehend and

worship the invisible God, it was reason-

able and suitable, that material objects

should be selected as the representatives

of God, or as the media, by which weak

minds might come to a knowledge of God.

In reply to this I remarked, that as God is

an invisible Spirit, no material object could

be rationally considered as representing

him; for it would be in vain to attempt by

imagery a true delineation of that which is

immaterial, and that whatever images were

made to represent God, would, if they had

any influence, tend to produce erroneous

ideas of the invisible Spirit.

After presenting him copies of all the

books I had with me, which he kindly ac-

cepted for himself and the young king, I

retired to my lodgings, where I found a

supply of sugar, rice, ghee, fruit, &c. sent

by the regent for my use.

4. This morning, before I left Allabay,

had the pleasure of seeing nearly 30 black

Jews together, who appeared much in-

terested on finding that my account of the

creation, the flood, &c. corresponded with

their own history. When they observed

that I spoke respectfully of Abraham,

Moses, and the prophets, their applauses

were quite boisterous. But alas, they

know nothing of Jesus Christ; but are ex-

pecting they know no what. They were,

however, very attentive to a short history

of him, who, they were assured, was the

true Messiah, the seed of Abraham.

5. Spent considerable time to day in

viewing the ruins of Portuguese magnif-

icence and splendor at Rawadunda. The

fort, which is nearly two miles in circum-

ference, is almost filled with ruins of

churches, monasteries, &c. Found a small

building, much obscured by a young

growth of trees and brambles, over the

door of which was a Latin inscription not-

ing the era when St. Francis Xavier left

Rawadunda for Goa, which was in 1640.

6. Visited two or three villages south of

Rawadunda: found a small village of Cath-

olics. Their priest was educated at Goa.

He lamented the falling state of the Cath-

olics. He seemed by no means hostile to

Protestants, and spoke favorably of the

exhortations of Bible Societies, &c. With

him I dined—had considerable conversa-

tion on religious subjects, and cannot but

hope, that he is experimentally acquainted

with the Gospel, though considerably at-

tached to the forms of his mother church.

In the villages, and in almost all the

towns which I have visited on the coast,

many and urgent applications have been

made for schools. The fame of our char-

ity schools is so widely spread, that I can

hardly enter a village without being told,

that the people are poor, and unable to

furnish the means of instruction, and would

## OSAGE INDIAN MISSION.

From the American Missionary Register.  
SECOND MISSION FAMILY.

The Mission Family lately sent out to the Arkansas, by the United Foreign Missionary Society had not reached their destined station, when a new field for missionary exertion was providentially opened to the Board of Managers. This field, we are happy to add, the managers, with a promptitude which cannot fail to secure to themselves the confidence of the Christian community, resolved to occupy without delay. The circumstances in relation to this subject, we have now the pleasure to present to the public.

Early in the present month the following interesting communication was made by Col. McKenney, Superintendent of Indian Trade, to the Secretary for Foreign Correspondence:

Office of Indian Trade.

Dear Sir, Georgetown, July 5, 1820.

I have this moment had a most interesting interview with the chief, the councillor, and the principal Warrior of the Osages, of the Missouri. The object of the deputation is, to solicit the introduction of the school system among their people, and to pray for the means of civilization. I wish I could send you the old Chief's Talk; but to do so I should have to paint as well as write. He is a most eloquent & able man. I felt authorized, considering the circumstances of the great anxiety under which I perceive them to labor, and relying on the benevolence of the society set on foot for this laudable work, to give assurance that they might expect the same attention that had been shown to their brothers on the Arkansas. I find that these Osages are jealous of their Arkansas brethren. They claim to have merited, by holding fast their promises to the government, the first care of this generous sort—for in the words of the old Chief, "our hands are white, and their hands are bloody."

I cannot but think that much good would result, could they be assured that an agency would be established amongst them immediately. I have directed a letter to Dr. Worcester also—believing however, that, as you are under way with the Osages, it would be best for you to occupy that ground. But, if you cannot move in it at an early period, it would be better, for the work to be got under way by another branch of the general system. The tide is now at its flood; and if taken, you will be borne on to a realization of all your generous hopes.

I have thought that, if you could come down and see this deputation, it would be well; if not, a letter would be highly acceptable. Yours, &c. T. L. McKENNEY.

At the earliest opportunity, this communication was laid before the Managers; and the Rev. Dr. Milledoler was appointed an agent to proceed to the city of Washington, for the purpose of obtaining an interview, and forming a covenant, with the Indian Chiefs. On his return, he made to the Board the following report.

The undersigned, having been requested by the Board of Managers of the United Foreign Missionary Society, convened on the 15th inst. to proceed, as their agent, forthwith to Washington, for the purpose of delivering a talk, and of making a covenant with a deputation of chiefs of the great Osage nation of the Missouri, has the honor to report.

That he left New-York on Monday, 17th inst. and arrived at the city of Washington on Wednesday following. On the next day, he was introduced by Col. McKenney, Superintendent of Indian Trade, to the honorable the Secretary of War, and laid before the Secretary copies of the Talk & covenant, which had been previously approved by the Board, and which were then to be presented to the Chiefs. These documents having been examined, your Agent was formally introduced to the Chiefs by the Secretary, in an appropriate and concise talk; in which they were told that the undersigned was the person who had been mentioned to them, and who had come from the great city of New York, to offer them good things and were assured, that they might have confidence in him, and in what he had to say to them. We then retired, accompanied by the Superintendent of Indian Trade, into the audience room of the War Department, where the following talk was delivered:

To the Chief, the Counsellor, and the principal Warrior of the Osages of the Missouri, now at Washington.

Brothers.—The United Foreign Missionary Society, in the city of New-York, have heard that some of the chief men of the Osage tribe have come a long journey from their own council fires to the great council fire toward the rising sun.

Brothers.—We have also heard that you have come with a Talk to our great Father at Washington; that you wish him to send good men amongst you, to teach you the will of the Great Spirit; to show you how he made the world; how all nations are come of one blood, and are brothers, and must love one another, and serve the Great Spirit—to show you what the Great Spirit is now doing in, and will hereafter do with the world, and what white men & red men must do, that the Great Spirit may love them, and take care of them, & do them good forever.

Brothers.—We have heard that you wish our great father at Washington to send good men into your nation, to teach your young men how to plough, and sow and reap, and raise bread out of the ground, as the white people do—and how to work in iron, to make ploughs and harrows, to build houses, mills to grind your corn, and saw your wood, and to weave and to make clothing for you and your children—and that you wish him to send out good women to teach your young women how to sow, and knit, and spin, and to prepare

your food to eat as the white people eat it—and that you want good men and good women to teach your children how to read and write, and number like the white people, so that your children may be like our children, and know what they know, & be as great and happy as they are.

Now Brothers.—Having heard all this, we were glad. We know that we ought to do good to our brothers—the Great Spirit has told us to do so, and will be angry with us if we do not.

The mind of the Great Spirit was given to good men who are now dead, and who wrote it in a book, and they have given that book to us, and the Great Spirit has commanded us to give it to others, till the whole world shall have it, and know it.

This is the reason that many good men and good women have left their fathers and mothers and friends—and their homes, where they had every thing that was good and have gone to your brothers on the Arkansas. The Great Spirit has now put it into your hearts to come to our great Father at Washington for help.

Our great Father loves all his red children and white children. He will be glad to see them all good and happy. We love our great Father at Washington—he knows who we are—he knows that we will not hurt his red children, & therefore calls us to do the will of the Great Spirit, by doing good to his red children.

Brothers.—Your call sounds loud in our ears, because your hands are clean from blood, and because you have held fast your covenant with the government.

Brothers.—We have sent to you the Rev. Philip Milledoler, D. D. He is a servant of the Great Spirit, and one of our counsellors, whom you may love and trust. He will hear your talk, and will make a covenant with you on all those things of which we have spoken. Open your hearts to our brother, and make him glad, that when he comes back to us, he may bring us your good talk, and make us glad also, that we may do you good, and your children after you, so long as your rivers flow, and the sun and moon shall shine upon the world. New-York, July 15, 1820.

(Signed)  
Robert Lenox, Peter Wilson, V. Presidents.  
Ph. Milledoler, Foreign Secretary.  
Z. Lewis, Domestic Secretary.  
Pascal N. Strong, Recording Sec'y.  
Wm. Wilson, Treasurer.

Stephen M. Rowan, M. Schoonmaker, Robt. B. E. McLeod, G. B. Vroom, G. Spring, R. Havens, John Borland, Henry Rankin, Isaac Heyer, Managers.

To the Talk, Sans Nerf, the principal Chief, replied as follows:

My Friends.—You see that I am not white like you; I am red—but my heart is in the same place with your heart; my blood is the same color as your blood; my limbs are like your limbs; I am an American.

My Friend.—I have heard your talk. When I go to my village, do you think my people will tell me to hold my tongue, or will shut their ears, when I tell them what you say?

My Friend.—I told my brother, the Superintendent of Indian Trade, that I did not come on here for my pleasure, nor to see the country. I came to do business. What I have come for is most done. I am pleased, and when I tell my people what you say, they will be pleased.

My Friend.—I repeat it; I am pleased with what you say, and wish you to come soon.—Come to my village; if you stop at St. Louis, you will not come to my village.

Judging from their manners, there appeared to be some misapprehension on the part of the Chiefs, as to our real object. They seemed perplexed from the difficulty of comprehending how and by whom, all that had been promised was to be performed. Sans Nerf wanted to "see the man," who was to go out to his village; and appeared to think that there was but an individual, instead of a family to be sent out.

It was proposed to meet them again at eleven o'clock, on the following day, for the purpose of presenting the covenant, and of entering into further explanations. It was also thought best that the covenant should be preceded by a Talk from the Superintendent of Indian Trade. The parties met at the proposed hour; and after the ceremony of shaking hands, the Superintendent told them, that the talk they were then going to hear, was his talk, and that they must listen to it. He then addressed them as follows:—

To the Chief, the Counsellor, and Warrior of the Great Osages.

Brothers.—I listened to your talk at my office in Georgetown. You told me how long you had been looking for the promises made you in 1806; and how you had been disappointed. You told me you did not understand why so much should be done for the Osages of the Arkansas, whose hands were bloody, whilst nothing was done for you and your children, although your hands were clean, & you had been true friends to America.

Brothers.—Your talk made my heart sorry. I heard it as your brother. I gave you some reason why all these good things had been kept away so long—I told you the time was now come.

Brothers.—I promised you I would send a talk to my good brothers at New York, who are the red men's friends. I did not deceive you; No—I will never deceive you. My talk was listened to—and here in my brother come from the great city of New York to see you, and to offer to send out good men and women to your villages, to instruct your children in all good things. I was glad for your sakes.

Brothers.—You heard the talk that was made you yesterday. I love that talk—it was good—if it had not been good, I would have made it black all over. I would have told you it was not good. But I tell you it is good, and the Great Spirit approves it.

Brothers.—I was pleased when you invited these good men to go on to your village. It made my heart glad.

Brothers.—My good brother now comes to make you another talk. This talk will be good—I, who am your friend, tell you so.

Brothers.—When you hear this talk which my brother will make to you presently, you will understand better what these good people in the City of New York are going to do for you, and

what they expect you to do for their friends who will go to your village.

Brothers.—If you agree to my brother's talk, the sun will shine upon your people—your children will walk out into the great harvest field, and the increase of the land will make them happy. They will soon gather much corn—their eyes will be opened to read books, and their fingers will be taught how to write, and then they will know who are their friends, and who are their enemies—now they cannot know, for they do not understand what their white brothers say—their talk is not like your talk.

Brothers.—Hear the talk which my good brother will now make you, and make my heart glad by agreeing to it. Good men and good women will go to you as friends, and will make your people happy. I am your friend—all the world knows I am your friend, and I tell you these good people in New York are your friends.—My good brother who has come to see you is your friend. You are in the hands of your friends, & not enemies. Believe me, and try all I say, and then you will know for yourselves.

Brothers.—This is the talk which I wished to make to you—it is done. T. H. McKENNEY.

To which Sans Nerf replied—  
My Brother.—I have listened to your talk—I understand every word of it. Understand it well. It makes my heart glad. It makes my brothers here glad—I will tell it to my people, it will make them glad.

My Brother.—I told you before, I did not come here to see things—I had no pleasure to come—here I come on business. All that I come for I have got. I will be glad for these good people to come to my village.

My Brother.—My great father, the president of the United States, and my father the chief of war, and you the superintendent of Indian trade, are all my friends—I will hear now your brother's talk.

The covenant was then delivered, & is as follows: To the principal Chief, Counsellor and Warrior of the Great Osages.

Brothers.—The Board of Managers of the United Foreign Missionary Society in the city of New York have heard of the great Osages of the Missouri.—They have heard also that they desire to have the means of improvement in all good things sent to them; and being the friends and brothers of the Great Osages, the United Foreign Missionary Society of New York have hastened to serve their friends and brothers, the Great Osages of the Missouri, and by the hands of their good brother, the Rev. Dr. Milledoler, they now offer.

1. To send out a Mission family, consisting of good men and good women, to live in the Great Osage nation of the Missouri.

2. To teach their red brothers, by their Missionaries; First, and above all, to know the will of the Great Spirit; also, to form a school for the instruction of their children, in reading, writing, and arithmetic; to instruct their young men in some of the most useful branches of the mechanic arts, and in husbandry; and their young women in sewing, spinning, knitting, and in the branches of domestic economy.

3. As the Board of Managers do not send out their Missionaries to do hurt but to do good, they will not suffer them on any account whatsoever, to buy, nor take for themselves, any land belonging to the nation.

4. The Board will use their best endeavors to send out their Missionaries, on or before the month of April next.

In making this covenant, the Board of Managers expect from their red brethren.

1. That they will receive and treat the Mission Family that shall be sent to them, with constant love, and that they will protect them from all harm.

2. That they will help them to find a suitable place to erect their buildings to live in, and for the school, and work shops; and that they will also lay off so much land as will enable them to sow and plant, raise corn and all such things required for their support, and to feed the Osage children who may be sent to school; and also to teach the young men of the Great Osages, how to plough and sow, and gather in their wheat & rye and oats, and in general how to cultivate their lands, and that the Great Osages will protect the Missionary Family, and not suffer any one to hurt them on the ground occupied for such useful purposes, nor permit it to be taken from them unless the Osages shall desire to have this done to please their great father, the President of the United States.

3. That as the Missionaries, when they are sent out, will have gone so far from their friends, the Great Osage nation will be their friends, & will comfort and encourage their hearts, by helping them and doing them all the good they can in every way; and especially that our red brothers will diligently send their children to the school when it shall be opened, and help the Missionaries to maintain those good rules which are observed in the government of our own children, & without which they cannot be instructed.

4. That if the Missionaries, or any of them, should ever so conduct themselves, as to wrong or injure the nation, which we hope will never be the case, that the nation will not drive them away nor hurt them, but that they will call a council, and if the council so determine, that they will complain of them to their great Father at Washington, or to the Society at New York, who will take measures to punish them or to have them removed, as the case shall require.

To which the Chief replied—

My Friend.—I have heard your talk. You say your Society in New York will send a family and make a school in my nation. We are glad.—We accept your offer with much pleasure.

My Friend.—When I get back to my village I will tell this talk over to my people. I am satisfied—my friends here are satisfied—and my nation will be satisfied.

My Friend.—As soon as the family arrives at my nation, I will go out to meet them, at the head of my warriors, and will receive them as my friends.

My Friend.—You say you want a piece of land—you may point it out, and it shall be yours, wherever you choose. It shall be for your use. I will mark it out with my finger. It shall be as much as you want for the family. Come soon.

My Friend.—You ask me how many children will go to the school. I cannot answer this. I have children—I will send them to be instructed. I believe all my nation wish the same thing. I believe they will generally send their children to your school.

My Friend.—I always wished to consider myself an American. I now consider myself more so than ever, since I heard your talk.

My Friend.—I will do all in my power to make friendship between us. The Counsellor & warrior will assist me to do so.

The Counsellor then rose and said—

My Friend.—I have listened to your talk—I have heard my Chief's answer. I shall be home when your family come out—I will help him to mark out the land & will be your friend.

The Warrior then rose and said—

My Friend.—I have heard what my Chief, and the Counsellor have promised—I am a warrior—it is my business to be about in the Nation—I will defend your people when they come to us. The Chiefs having then assented to the Covenant, it was signed and witnessed, and copies both of the talk and of the covenant, were presented to the Chief.

To the Honorable the Secretary of War, as well as to Thomas L. McKenney and Joseph Nourse Esq. your agent felt himself much indebted in bringing this business to a happy issue. Mr. Fenner, of the War Department, is also

entitled to the thanks of the Board, for the very amiable and interesting manner in which he acted on this occasion. We are much indebted to him for the perspicuity with which the talks were conveyed in French to the interpreter, and the manifest interest he took in the success of the undertaking.

All of which is respectfully submitted.  
PHILIP MILLEDOLER, Special Agent of the Board.  
New York, July 27, 1820.

The report of the Special Agent received the unanimous approbation of the Board; and the Committee of Missions were directed to look out immediately for Missionaries, and the Committee of Ways and Means to adopt measures for furnishing the necessary supplies. Should suitable Missionaries, under the guidance of Providence, tender their services to the Board, and should the Christian public exhibit its accustomed liberality on the occasion, a respectable Mission family will soon be on their journey to convey the blessings of civilization and Christianity to the Osages of the Missouri.

## STATE OF RELIGION IN THE NORTHERN SECTION OF NEW YORK.

From the Religious Intelligencer.

The following is the Narrative of the State of Religion within the bounds of the Synod of Albany; Read and adopted at their Annual Meeting in Brownville, September 15th, 1820.

To hear of the prosperity of Zion affords peculiar pleasure to her children. Such pleasure the Synod of Albany have it in their power to bestow upon the churches and congregations under their care; by a relation of the dealings of God towards them during the past year. A year which will be set down in the annals of this Judicature of the Church of Christ; and in the hearts of its members, as having been most signally distinguished by spiritual blessings; one in which the interests of the Redeemer's Kingdom have been greatly advanced; and which, when the Redeemed of the Lord shall stand upon Mount Zion, and looking down upon the darkness of the bottomless pit from which they have been recovered, will be remembered by them with unutterable joy.

In recounting these favors, conferred upon us by the hand of our covenant God, the Synod feel that they have been bestowed upon very unworthy laborers; that they are the favors of a sovereign yet compassionate Jehovah; and would, with one heart adopt the appropriate language of the Bible, and say, "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy & for thy truth sake." Whatever of success might be attributed to us, viewing ourselves only as the instruments in God's hand; we would, with the deepest submission, bring it all to the foot of the Cross; convinced that "Paul may plant, and Apollos water, but God must give the increase."

The Synod of Albany is made up of Seven Presbyteries; and to have a clear and correct view of the State of Religion, it will be necessary to retrace the Providence of God during the past year, to each of these Presbyteries; commencing with that of St. Lawrence. The Synod are very happy to have it in their power to state: That in the large, comparatively new, and in many respects, important part of the country, within the bounds of this Presbytery, there has been a very visible and pleasing change in the state of morals. They who have been accustomed to see the Lord's day profaned by forbidden labor; and who, in the public service of God, have met with only a few of Zion's worshippers, now tell us of order, regularity, and very visibly an increasing desire to hear the word of God, and to attend upon all the ordinary means of grace. By several of the congregations under their care, new and commodious buildings have been erected and dedicated to the service of Almighty God; and the whole state of morals and of society greatly improved. In several of the towns within the bounds of this Presbytery, the interests of vital Godliness have also been considerably advanced; and in many of their churches, though there has not been what is generally denominated a Revival of Religion; yet there have been many instances of hopeful conversion. Scattered throughout the bounds of this Presbytery are many who are not only hungering but starving for the Bread of Life; many small Societies that have no teachers, and are crying in the spirit and with the anxiety of the Macedonian man, "come over and help us." Here are large districts of country entirely destitute of the means of grace; and which in earnest and pressing strains, beg the prayers and the exertions of the devoted Missionary of the Cross. It is with pleasure the Synod state, that moral order pervades in a good degree, the military stationed within the bounds of this Presbytery; that they have been supplied with copies of the Holy Scriptures, and manifest some disposition to attend upon the means of grace. In Lewisville God has shed down some of his precious mercy drops, and made his children there to rejoice in a revival of his work.

In the Presbytery of Champlain the state of religion is, on the whole, favorable in those places which enjoy the stated means of grace. Upon Potsdam and Loran God has begun to pour down the influences of his Holy Spirit; and the effects are already very visible. We trust that he is about to gather in a rich harvest of souls in those places. With the exception of these two places, there have been no special revivals; yet the outward means are well attended, charitable institutions are prosperous and multiplying, and a good degree of harmony pervades their churches. This Presbytery is in the midst of a moral wilderness. Large tracts of country inhabited, but no one to preach to them the unsearchable riches of Christ. This is a region which has hitherto been greatly neglected. The precious streams of salvation at which the way-worn pilgrim drinks and refreshes his

soul, have flowed around it in every direction; but have not yet broke their way through this spiritual desert. They have heard from a distance the sound of the waters, but their thirst has not been allayed. The glimmerings of light that has occasionally flitted across their horizon, have exposed to their view the dark, cold cloud that hangs upon them, and they wait with indescribable eagerness the rising of the King of Day. From the windows of their cottages and from the tops of the mountains they are looking forth, and the anxious cry "Watchmen what of the night?" is raised throughout their benighted borders. When, oh when shall their cry touch the hearts of our churches, and the faithful missionary be sent to tell them of Jesus.

To the Presbytery of Oneida, God has manifested himself again in ways of mercy. With only one or two exceptions the congregations under their care have been more than ordinarily engaged in religion during the past year; and several of them blessed with the special presence and work of God. Upon Holland Patent, Clinton, New-Hartford, Whitesborough, Utica, Westmoreland, Mount Vernon, Litchfield, and Union, the Lord has rained down righteousness, and many precious souls have been quickened by the reviving influences of the Holy Spirit. If it were proper to make any calculation on a subject of this nature, the Synod would remark, that from the statements of the members of that Presbytery it would appear, that more than seven hundred souls have been born unto God during the past year. The fruits of these revivals, like those of every other genuine work of grace, have been peace and holiness. In view of this conquest, made by the great Captain of our salvation over the hearts of his enemies, we cannot refrain from saying, "Go on, thou Prince and Saviour, from conquering to conquer, until every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father."

Passing on to the Presbytery of Otsego, we are still able to mark the footsteps and the victories of the King of kings. Particularly in Cooperstown and Sherburne the Lord has appeared for the salvation of many. In the former of these places the revival began in a very interesting and powerful manner; so interesting and so powerful that if the relation did not exceed the bounds of such a narrative, the Synod would be happy to give it to their people. The fruits of this revival were one hundred and eleven hopeful converts; and in Sherburne about two hundred. The general features of the work in these Societies were similar to those of the other revivals within the bounds of this Synod.

From Otsego we come to the Presbytery of Albany. Here have been gathered many trophies of the Cross during the last year. In ten contiguous towns there have been special and powerful Revivals of Religion. But more particularly at Saratoga Springs, Malta, Stillwater, Ballston, East Galway, West Galway, Amsterdam, and Schenectady, the work has been overwhelming. To give any thing like a particular account of these revivals would very far exceed our limits. We can only say that the work has been very general throughout these towns; that it has been accompanied with very deep and pungent convictions of sin as committed against a holy God. And that its fruits have been such as to convince the most incredulous, that of a truth the Lord was here. The arrows of the Almighty have been sharp in the hearts of his enemies. Many a proud sinner has been humbled, and there is good reason to believe that nearly two thousand souls have been washed in the blood of the Lamb. A year such as this past has been was never known before the bounds of this Presbytery.

In the Presbytery of Columbia God has also made bare his arm for the salvation of sinners. At Schaghticoke, North Palmyra, and at Nassau, more than one hundred give hopeful evidence of being born of God. The same shower that watered the vineyard in the Presbytery of Albany was spread out over these places. Lansingburgh there has been more than ordinary attention to religion, and about 20 give evidence of a saving change.

Other places not particularly named within the bounds of this Synod, have made large additions to their churches during the past year; and an increased interest to religion, as well as a more faithful attendance upon the means of grace have been very manifest.

With these rich and abundant effusions of the Holy Spirit, God has been pleased to bless our seminaries of learning. In Union and Hamilton Colleges there have been special Revivals of Religion; the fruits of which are the hope of conversion of thirty-four in the former, and sixteen in the latter of these Institutions. With the smile of his Providence upon them, our Heavenly Father is mingling his converting and sanctifying influence of the Holy Spirit; and we fondly hope, preparing faithful laborers for the fields already white with the harvest.

In some of our congregations, lukewarmness and apathy still prevail. O would to God it were not so. But on all such the Synod would loudly call; and urge them to be up and doing in this day, distinguished by God's merciful visitation to our churches.

On a review of the whole, we would conclude and unfeignedly say, "Bless the Lord, O our God, and all that is within us bless his holy name; forget not all his benefits."

JONAS COX, D. D. {Commodore  
JOHN FROST, {  
HALSEY A. WOOD. {

The name of the present King of the Sandwich Islands is Reo-Reo. He is a son of the King—aged 20, and will maintain his authority under the patronage of the American navy.

At Frant, Sir John Macpherson, late governor of Bengal, presented 6d. a-piece to 370 children belonging to a school for their good conduct. Schools upon the plan of mutual instruction are to be established in the several corps of the army of Spain.—Extracts from London papers.

N<sup>O</sup>. 31, Broad-Street, have received per ships  
Triton and Mercury, from Liverpool, their  
Fall supply of, **HARDWARE AND CUT-  
LERY GOODS**, which, together with their  
stock on hand, forms a complete assortment, and  
will be sold at very fair prices for cash, or to  
those who pay their notes punctually. Oct. 21.

## POET'S CORNER.

A Lady lately from England who was acquainted with the Author, and the circumstances which gave rise to the following lines, has politely furnished a copy for publication in the Recorder.

A Young Lady who had become religious in the absence of her Lover, being requested by him, on his return, to sing, as she had been accustomed to do, composed and sang the following lines to his favorite tune.

AH, NEVER! AH, NO!

As I glid bid adieu to the world's fancied pleasure,  
You pity my weakness; alas! did you know  
The joys of Religion, that blest hidden treasure,  
Would you bid me resign them?

Ah, never! Ah, no!

You will surely rejoice when I say I've received  
The joy true comfort attained below;  
I know by experience in whom I've believed;  
Shall I give up this treasure?

Ah, never! Ah, no!

In the gay scenes of life I was happiness wooing,  
But Ah! in her stead I encountered a woe,  
And found I was only a phantom pursuing,  
Never once did I find her;

Ah, never! Ah, no!

But in these bright paths which you call melancholy,  
I've found those delights which the world does not know;  
O! did you partake, you would then see your  
Nor again bid me flee them;

Ah, never! Ah, no!

## MISCELLANY.

## AGRICULTURAL.

From the Plough Boy.

## GRUB WORM.

Mr. Southwick—Having attentively read in your last Plough Boy, the interesting essay of Quericus, on the grub worm, and observing that he promises at the close "to embrace every opportunity to extend his researches, and to communicate any further information he may collect on the subject." I am induced through your valuable paper, to detail to him and the public, the success with which I opposed the ravages of the grub worm for more than seven years. In the spring of 1799, or 1800, whilst living at Montezuma, in Cayuga county, the grub worms commenced their ravages on a field of flax, then about an inch in height—on a high loamy soil, cutting down every plant as they progressed the whole width of the patch. One of my hired men informed me, that sowing ashes over the flax would preserve it. I immediately had two or three bushels of ashes taken from under the salt pans at the works, and sown over the flax; thro' the course of the day there were repeated heavy showers, and from that time the flax received no further injury, but produced an excellent crop, and well coated. Learning afterwards that some of my neighbors had sown ashes on their ground without effect, and knowing that my ashes were highly impregnated with salt, I was induced to believe that probably the salt was most obnoxious to the worms, I therefore the following spring, (observing the grub worms in my garden when first dug up) sowed the whole garden with fine salt, about as thick as flax seed is commonly sown, immediately after the seeds were in the ground, and experienced no injury from them that season; although my neighbors planted their gardens several times in succession before they could preserve any plants from their ravages. Feeling confident that I had discovered an antidote, I pursued the same course for six or seven years that I remained there, and with the like success, without having sufficient curiosity to note the effect the salt produced on the worms.

Since my residence in Albany, I have cultivated a small garden belonging to the house which I occupy, and two years since, a man whom I have hired to dress it out, showed me one day that the grubs were cutting up the beets, onions, &c. and by stirring up the ground at the roots of the plants, we discovered three or four in a place. I had recourse to the old remedy, and the same day we had a fine shower of rain, which of course dissolved the salt, and dispersed it generally through the earth.—On searching for the worms the next morning, it was a considerable time before any could be found, and the few that were found, were swelled to three times their natural size, and were all dead.

From the above facts, I infer, that at any stage of their progress, their ravages are at once arrested, on the salt being generally dispersed through the earth, as it was in the two cases above stated, by the rain. But the better way I think, is to sow the salt immediately after the seeds are deposited in the ground, and the dews and the natural moisture of the earth, will dissolve the salt in time to take effect. It may not be amiss to caution those who may be disposed to try the experiment, against sowing too large a quantity of salt on the ground, or sowing it uneven, so that too much may fall in one place; for although a small quantity produces a vigorous and healthy vegetation, a large quantity will destroy it altogether. Yours, &c. ISAAC SMITH.

From the Boston Gazette.

## Concord Cattle Show and Exhibition.

The Society of Middlesex Husbandmen and Manufacturers, held their first annual Show and Exhibition at Concord, on Wednesday, the 11th inst. The two preceding days, and former part of this day were rainy, and prevented many from participating in the pleasures of the occasion, and from bringing forward their Animals and Manufactures for exhibition. The afternoon being fine, a numerous and respectable body of citizens collected together. The Society and assembled citizens were honored with the company of His Excellency Gov. Brooks, whose countenance to the infant Society, in his native county, was very gratifying to its members, and added much interest to the occasion. The Adjutant General, William H. Sumner, Esq. accompanied His Excellency. The Society were also favored with the company of Gorham Parsons, Esq. from Brighton, who attended as a Committee of the Massachusetts Agricultural Society.

Agreeably to assignment, the Society, and a

numerous assembly of citizens, proceeded to the Meeting House at 11 o'clock, where an appropriate address to the Thimble of Grace was offered by the Rev. Ezra Ripley, D. D. of Concord. The several Committees then attended to the duties assigned them, of examining the Animals and Manufactures, &c. exhibited for premiums. At 2 o'clock, about 200 substantial citizens, the bone and gristle of the county, partook of a rich and well served collation at Dana's Hotel.

At 4 P. M. the Society went in procession, accompanied by music, to the Court House, where the President announced the premiums as they had been awarded by the several Committees.

The Society then retired to Thompson's Inn, for the purpose of electing officers for the ensuing year, when the following gentlemen were chosen:—The President, Hon. Samuel Dana, declining to serve again, Cyrus Baldwin, Esq. of Chelmsford, was chosen President; David Lawrence, Esq. of Littleton, and Calvin Sanger, Esq. of Sherburn, Vice Presidents; Joel Adams, Esq. of Chelmsford, Recording Secretary; Rev. Wilkes Allen, of Chelmsford, Corresponding Secretary; Benjamin Dix, Esq. of Littleton, Treasurer; Capt. Daniel Shattuck, of Concord, Collector.

The several Committees awarded the following premiums.

To Mr. Reuben Gleason, of E. Sudbury, for the best Bull, raised in the County of Middlesex, not over four nor less than one year old, \$15.

To Abner Wheeler, Esq. of Framingham, for the second best Bull, 8.

To Lt. Francis Richardson, of Billerica, for the best fat Ox, 20.

To Dr. Isaac Hurd, of Concord, for the second best fat Ox, 10.

To Mr. Asa Wheeler, of East Sudbury, for the best Milch Cow, 15.

To Mr. Luke Fiske, of Waltham, for the second best Milch Cow, 8.

To Mr. Luke Fiske, of Waltham, for the best pair of Working Oxen, 12.

To Col. Daniel Brooks, of Lincoln, for the second best pair of Working Oxen, 6.

To Nathan Banet, Esq. of Concord, for the best Merino Ram, 5.

To Nathan Banet, Esq. of Concord, for the second best Ram, 2.

To John Richardson, Esq. of Newton, for the best Heifer, not over three nor less than one year old, 10.

To Nathan Banet, Esq. of Concord, for the second best Heifer, 5.

To Mr. Ephraim Wheeler, of Concord, for the best Pig, 3.

To Joel Ganston, Esq. Agent for the Rock Bottom Factory, in Stow, for the best piece of Broadcloth, 15.

To do, for the second best Broadcloth, 5.

To do, for the best piece of Cassimere, 6.

To do, for the next best do, 3.

To do, for best piece Satinet, 4.

To do, for next best do, 2.

To Mr. Stephen Duttrick, of Framingham, for the best piece of plain Cloth, 6.

To Mrs. Mary Banet, wife of Nathan Banet, Esq. of Concord, for the best piece of Woollen Carpet, 5.

To Mrs. Rachel Pitts, of Chelmsford, for the second best piece of Carpeting, 5.

To Mrs. Elizabeth Baldwin, wife of Cyrus Baldwin, Esq. of Chelmsford, for one pair of Woollen Blankets, 4.

To Mrs. Lucy Whitney, of Stow, for the best Woollen Kilt, 2.

To do, for the next best do, 1.

To Lt. Cyrus Warren, of Concord, for the best pair of Boots, 3.

To Benjamin Dix, Esq. of Littleton, for Sole Leather, 4.

To do, for best dressed Calf Skins, 4.

To Mr. Wm. Parker, of Pepperell, for the best Foolscap Writing Paper, 4.

To Mr. Nathan Handley, of Westford, for best Hoghead, 4.

To Mr. John Handley, of Acton, for best Cider Barrel, 4.

To Mr. Chapin Allen, of Framingham, for six Table Cloths, two yards square, 3.

To Mrs. Betsey Parker, of Chelmsford, for a Cotton Counterpane, 3.

To Mr. Henry Kitteridge, of Tewksbury, for 12 yards Diaper, 3-4 wide, 4.

To Mr. Edward Wright, of Concord, for 2 doz. round and 1 doz. flat (corn) Brooms, 3.

To Leonard Hoar, Esq. of Lincoln, for a Woollen Coverlid, 4.

To Benjamin Wheeler and Co. for 5 Straw Bonnets, 2.

To Miss Betsey Bennet, of Framingham, for a Grass Bonnet, 3.

To Mr. Lemuel Curtis, of Concord, for a Timepiece, 5.

To Mr. James Osborn, of Chelmsford, for 2 Coverlids, of Cotton and Wool, 3.

To Miss Susan Adams, of Concord, for one doz. Plumes, 2.

To Mr. Reed, of Lexington, for two large India Pumpkins, 2.

To Mr. Wm. Monroe, of Concord, for 153 gross Lead Pencils, 3.

To Miss Nancy Brigham, of Marlborough, for a Vandike, manufactured from the down of Milkweed, 2.

Several of the Animals for which no premiums were offered, were of superior growth and beauty, and merited that pecuniary reward, which the limited means of the Society would not allow them to give, particularly a Cow with two Calves, belonging to Capt. Phineas Whiting, of Chelmsford; the oldest Calf about eleven months old, the youngest about three weeks. It is presumed that a Cow of three years old with two such Calves in less than a year has never been exhibited in this country.

Among the Manufactures, the Broadcloth and Kerseymeres from the Rock Bottom Manufactory, were of superior quality and do great honor to the country.

The Straw Bonnets manufactured by Benjamin Wheeler & Co. of Framingham, and Fulton & Hale, of Marlborough, were fabrics of incomparable beauty and excellence. A Bonnet was also presented manufactured of some kind of Grass, growing among us, by Miss Betsey Bennet, of Framingham, which was a very happy imitation of Leghorn, both in color and texture. The workmanship was very nice and delicate, and deserves the highest commendation.

A Timepiece by Mr. Curtis, of Concord, discovered great ingenuity, and speaks loudly the praise of its ingenious author and the rapid progress of the useful arts.

Among the curious productions of the earth offered for inspection were two India Pumpkins, raised by Mr. Reed, of Lexington, the largest weighed 135 lbs. A Mangel Wurzel Beet from Billerica, weighed 21 lbs. A basket of Apples by Mr. Ebenezer Parker, of Chelmsford, weighed 15 oz. a piece.

Dr. Isaac Hurd and Dr. Abiel Heywood, made donations to the Society of ten dollars each. Great credit is due to the inhabitants of Concord, for their spirited and generous exertions to accommodate the Society with Pens for Animals and other conveniences.

The Trustees acknowledge the reception of some very delicate specimens of Lace, from the Lace Manufactory in Watertown, presented to the Society by General Sumner.

By order of the Trustees,

JOEL ADAMS, Rec'g. Sec'y.

The Connecticut Courant contains an interesting account of the Annual Cattle Show and Fair, which took place at Hartford on the 4th and 5th Oct. But it is too long for republication. The

Cattle, Swine, and other animals exhibited, together with a great variety of articles of Domestic Manufacture, are spoken of in the highest terms. Among other specimens mentioned, we notice a very ingenious article manufactured by Mrs. Sarah Cogswell, from bullrushes intermixed with woollen yarn, and adapted either for floor carpets, or window blinds. It is said to be superior in beauty to any straw carpeting usually brought from China. Mention is also made of two elegant grass bonnets after the fashion of those from Leghorn, by Misses Sophia and Mary Woodhouse, of Wetherfield. That made by the former was equal in fineness to the No. 58 the latter from Leghorn, and was sold at auction immediately after the exhibition, for thirty dollars, to a gentleman from Philadelphia. We had the pleasure last year to examine a hat of this description, made by the same person; and it could but with the greatest difficulty be distinguished from Leghorn. At the Ploughing Match, the respective tasks of a quarter of an acre, were performed without worrying the cattle, in from 25 1-2 to 34 minutes.—Specialist

## "GOOD DEVEID"—COTTON MATHER.

For the Boston Recorder.

MR. EDITOR,—Under the impression that your correspondents are in equity bound to cast a mine now and then into that part of your paper which has afforded them, respectively, peculiar profit or delight, I make this small contribution to your "Essays to do good."

In the month of August I attended public worship in the town of —. The congregation was respectable, and with the exception of some occasional interruptions by one or more children, which had been brought a little too soon from the nursery, the time seemed to "pass away" in holy duties and "in holy pleasures." The reflection, that the practise of bringing infants to the house of God to the no small annoyance of the whole assembly, is even in those few country parishes where it exists in any measure, fast verging to a total discontinuance; preserved my mind in some degree of composure. At the close of the morning service, my attention was drawn to a group of persons near the sacramental table. I soon perceived numbers from different parts of the house directing their steps to this spot as a common centre, and then withdrawing in as many ways as they came. In their approach and their departure their eyes sparkled with high interest. Some who passed near me had in their hands small books. My notice was particularly attracted by a man whose head was white with the frost of fourscore, as with earnest look he bent his tall emaciated frame over a pamphlet he had just taken. The rosy children coming and going with all the sprightliness of spring, presented the other extremity of human life in its loveliest charms.

Approaching the attractive spot, I noticed a small box, in which were deposited a large number of pamphlets such as Charity Sermons, Missionary Herald, Guardians, Religious Intelligencer, Reports of different charitable societies,—all strictly religious publications, and together furnishing a rich fund of useful instruction and information. Casting my eye upon the front of the box, I read, as nearly as my memory is faithful, the following notice and directions.

## "SABBATH LIBRARY."

I. This depositary is for the use and benefit of the congregation.

II. Any person may draw one book at a time.

III. No person may draw a second book while retaining one in his possession.

IV. Any book may be taken from the meeting-house on condition that it be returned the next Lord's day.

Well, thought I, what "great effects" may "result from little causes?" Is not this a desideratum at the present time? A cheap and practicable mode of diffusing, through all classes of society, correct information on the multifarious and mighty movements of Zion's King? Only let such a box, the expense of which is a mere trifle, and which might be replenished, with little more than the number of any Clergyman's study, be placed in some conspicuous part of every house of public worship, and the highly important information of the present day would be accessible to all. Who can calculate the immense good, which, in this way, might be secured? Our contributions would be more extensive and more cheerful. "A portion of community, who do not enter into the spirit of the times, and who murmur at the frequent and urgent demands made upon their liberality, on the sole ground that they are ignorant of what has been done, and what is now doing, and what needs to be done and what must be done; would receive the necessary information and open their hands wide. Every member of our benevolent societies might be made acquainted with the manner in which their charities are appropriated. The Sabbath, during the suspension of public worship, would be less liable to profanation. Powerful inducements would be presented to an increased attention, in the rising generation, to books of solid merit. The above thoughts were followed by pleasant anticipations of the time, when something of this nature would receive universal adoption. In the humble hope of hastening that time, this communication, Mr. Editor, is submitted to your disposal.

Note.—Since writing the above I have seen in a late Recorder, some remarks on the importance of united effort in diffusing religious intelligence. Those remarks are deemed to be in perfect harmony with the subject of this paper; for, an easy mode of circulating the necessary books is no less desirable than requisite funds to procure them. Perhaps the whole contemplated plan may be accomplished, if a few individuals, in every parish, will associate, and prepare and replenish a box, somewhat similar to the one described.

From the London Jewish Expositor.

## Pleasing Effects of True Conversion on two respectable Jewsesses abroad.

The following statement is submitted to the public, because it contains matter of high encouragement to perseverance in their endeavours, to those who feel it an especial duty to strive to bring to the foot of the cross of Christ, his brethren in the flesh.

A young Jew, of a city of ancient Poland, destined to be a Rabbi, travelled into a foreign country in search of knowledge more satisfactory to his reason than any which the Talmud could afford him, and became a student in a protestant university on the continent. Without the guidance of a rational faith, he fell into the errors of modern philosophy, but was providentially rescued from them by an exhortation to seek the truths of the Gospel, with which a distinguished member of our Society awoke him from his illusions. His wife, the daughter of an opulent Jewish inhabitant of the town in which he was born, seeing his anxiety for a knowledge, which he pursued in vain at home, had not only consented to his leaving her in the search of it, but had furnished him money to enable him to follow it up. When he received the conviction of the truth that is in Jesus, he wrote to his wife to declare it; by a striking coincidence she and her sister experienced, though on less investigation than he had been enabled to bestow upon the evidences of that truth, an earnest desire to embrace it, and to leave their home for that purpose, that they might meet him, and together seek salvation through the Saviour; and the letter, which they wrote to him, to declare this purpose, crossed in its way that, in which he avowed to them his becoming a Christian. The wife, the two children, and her sister, joined him at the place of his studies, and they were all baptized together; one of the members of our Society was a God-

father; and the event has been already stated in this publication. It was expedient that the young man should come to this country, and his wife and sister, who had abandoned all the goods of this world, without stipulation, for the name of Christ, had to learn the means of procuring their daily bread under the auspices, and with the aid, of persons who took an interest in their conversion and in their welfare. Their minds were pure and kind; but they were ignorant of the commonest female work and occupation, as is commonly the case with the opulent Polish Jewesses, they had every thing to learn, except to read and write;—and from entire dissuade, they were equally inactive and inert. Their kind friends excited them to, guided them in, and facilitated their exertions; within a few months they were enabled to live by the labour of their hands, and actually to do so: the sisters separated, no small sacrifice, that they might the more easily find the means of subsistence. The mother made a still greater in parting from her children, that their education might be carried on by those, who at first took charge of them, or by such Christians as would aid her in this work, she having her own livelihood to seek, and being conscious, that she was not qualified to give them the desirable instruction. This was the state of the case, when early last spring, a cousin of theirs, a young Rabbi, was sent to them by their father, with proffers of forgiveness, and that they should be affectionately received in his house, if they would return to the Jewish religion. The young Rabbi had frequent conversations with the sisters; they received him kindly, but with the uniform expression of their determination to remain in the faith of Christ; the married sister said that it was not in her power to return now to her father, as she could not leave the city where her children, to whom she has of course constant access, are educating as Christians. The unmarried sister said, that not having that obligation, she was ready to act under that of filial duty, and return to her aged parent, provided he gave her the solemn assurance, that he never would trouble her, or cause, or allow her to be troubled in the faith she has embraced; that her knowledge of his integrity is a complete security, that he would observe this engagement if he contracted it. The young Rabbi finding that these single minded proselytes were not to be shaken in their purpose to abide by poverty and labour for the sake of the cross of Christ rather than return to ease and wealth through apostasy, thus declared to one of his friends, that these sisters were wholly unintelligible to him; he had known them in the preceding year dirty, listless, ignorant, and inactive, equally unqualified for, and indisposed to any exertion; he saw them now, clearly, industrious, possessed of the means of gaining their livelihood, and actually so gaining it; humble, but enlightened, and firm in the purpose they had announced to him, one of singular sacrifice and devotion to the cause they had embraced; and he added, "that he must fly from them, lest he also should become a Christian."

It would be difficult to find more deserving objects of the aid of our Society, than the children above mentioned; and they are, though of very tender age, of the highest promise; they have now great need of such aid. It has not been thought expedient to state the names of the persons, of whom the above facts are related.

## "Norfolk Musical Society."

The members of the "Norfolk Musical Society," are hereby notified, that their Annual Meeting will be held on the fourth Monday of the present month, (October,) being the twenty-third day, in the First Parish of Dedham. The meeting will be opened for the transaction of business, at 10 o'clock, A. M. An address on Music will be delivered at 2 o'clock, P. M. by BENJAMIN PARSONS, Esq. of Dorchester, or, in case of his failure, by JAMES CHICKERING, Esq. of Dedham;—after which the following pieces of Music will be sung, viz:

"O, come let us sing unto the Lord," O. C. C. Do.  
"It is a good thing," Do.  
"Sing, O heavens," Do.  
"Lord of all power and might," Do.  
"Almighty God, when round thy shrine," Do.  
"Welcome, mighty King," Do.

## PART SECOND.

"O, Lord God of Israel," W. C. Do.  
"Praise the Lord, O my soul," O. C. C. Do.  
"Who can express," Do.  
"Blow the trumpet in Zion," Do.  
"Strike the cymbal," Do.

"Welcome thou day of rest," MITCHELL. Do.  
"Happy beyond expression be," LEACH. Do.  
Immediately after the performances, there will be, agreeably to vote, a contribution for the benefit of the Society. WM. COGSWELL, Sec'y. Dedham, Oct. 4, 1820.

## The Christian Almanac, for 1821.

LINCOLN & EDMANDS will publish, in the course of two or three weeks, an Almanac for 1821, to be called

## THE CHRISTIAN ALMANAC.

The following is in brief the design of the Almanac:

1. To contain the calculations, notices of Courts, College Vacations, Roads, &c. &c. usually found in publications of this kind.

2. Suggestions to Farmers, adapted to each month.

3. A concise view of the moral state of the World—of the various benevolent Societies, whose object it is to meliorate the condition of mankind—of what has already been done—and of what remains yet to be accomplished. It will also contain a variety of other important considerations, calculated to excite a spirit of Christian enterprise. The Almanac will embody as great a variety of matter, as is consistent with the design of the work, and its limited number of pages. It is intended for Christians of every denomination. The great practical doctrines found in the pages of the Tracts published by the New-England Tract Society, will be recognized in this work. In the opinion of some of the most distinguished of the Clergy and other religious characters in this vicinity, this Almanac, both from its nature and design, is deserving of extensive circulation.

It will be printed on the large paper used for the N. E. Tracts, and will contain 48 pages.

All the profits after supporting the work will be devoted to the New-England Tract Society.

Oct. 14.

## Crockery and Glass Ware.

## OTIS NORCROSS &amp; CO.

HAVE received their full supply of Crockery and Glass Ware, which, with their former Stock on hand, makes their assortment very extensive and complete, and they offer it to their customers and others purchasing articles in their line, on very favorable terms, either for cash or approved credit.

8w Oct. 14.

## NOTICE.

MRS. S. RICHARDS, begs leave to inform her friends and the public, that she has removed from Milk-street, to No. 67, Market-street, where she will carry on the DRESS AND HAT MAKING, in the most modern style, having just received the latest fashions.

Mrs. S. R. also wishes to express her gratitude for past favors, and will still endeavor to pay that attention which will merit a continuation of the same.

N. B. Wanted a few young ladies as apprentices. Good recommendations will be required.

Oct. 14.

## Hard Ware.

## HOMES &amp; HOMER.

Have received by ships, Union, Mermaid, and Herald, from Liverpool, and London, a general assortment of CUTLERY AND HARD-WARE GOODS, which they offer for sale on favorable terms, cash or approved credit.

3w Oct. 14.

## Fresh Leghorns, Woolens, &amp;c.

WILLIAM G. LAMBERT, 47 Market-street, has recently received, one case of Leghorns of a superior quality, Nos. 30 to 50—bale Welsh Flannels, containing an assortment of colors and qualities—black, blue, and wide and narrow black Bombazines—English & French coloured Bombazines—superfine & common loom Shirtings—4-4 & 7-8 Irish Linens, &c. with a variety of reasonable Goods.

6w Sept. 27.

## Hard Ware.

NEWELL, No. 28, Broad-street, has received by the late arrivals from LONDON AND SHEFFIELD GOODS, which he offers on the most favorable terms, cash or approved credit.

6w Oct. 14.

## Paper Hanging &amp; Upholstry Warehouse.

No. 61, Cornhill—BUTLER.

J. BUMSTEAD & SON,

Importers and Manufacturers,

Keep constantly for sale, a prime assortment of FRENCH AND AMERICAN

PAPER HANGINGS.

All the latest French Fabrics, from first Manufactories in Paris are regularly received.

Country Merchants supplied with Paper, suited to their trade, on very liberal terms.

UPHOLSTRY.

Live Geese Feathers, Ball Fringes, Common Fringes, Common Curled Hair, Immure China B, Feather Beds, Feather Mattresses, Bed Ticking, Bed Sacking, Bed Cushions.

Every article of Bedding for Ships supplied at short notice.

Upholstry work done as usual. Sept. 27.

## FRENCH CLOTHS.

KILHAM & MEARS, No. 11, State-street, have just received from France, one case of blue and black FRENCH CLOTHS.

Their shop will always be found well supplied with the best LONDON AND AMERICAN CLOTHS, from the first houses.

Also—Every article in their line of business, at the best fabric and at fair prices.

Sept. 27.

## POPULAR ANTHEMS.

JAMES LORING, at his Music Bookstore, No. 2, Cornhill, has for sale—The Old Collection of Anthems, selected and published under the particular patronage and direction of the Handel and Haydn Society in this town.

The two first volumes complete, price three large ones. These volumes have been published at different times, in 16 Nos. Either may be purchased separately. Musical Societies supplied in quantities on liberal terms.

The established celebrity which these selected pieces have obtained in England, among persons of refined musical taste, and the additional evidence of their excellence, which has been furnished in the performance of them by the Handel and Haydn Society, and other Musical Societies, in the presence of delighted auditors, are recommendations which render them precious to the publisher.

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